

sense of perception concerning truth, and cultivates a habit of doubting. Steadfastness in faith tends to intensify our power of perception of truth, and hence makes apprehension of truth easier and removes the individual farther and farther from doubt.

Be steadfast in service. The responsibility of a definite assignment of work is a thing of vital importance to any Christian. To be continuously free from such responsibility cannot but prove seriously detrimental to faith and grace in the heart. They who are pressed most by practical church work make the greatest strides toward stalwart manhood in Christ Jesus. Close observers well know that it is a hazardous thing for any man to throw off service and fall back to the inactive ranks. Many who have arbitrarily done so have soon grown cold and have lost almost all trace of interest in the welfare of the church and in their own salvation.

Inactivity in the church is not a friend to grace. Idleness brings poverty of soul as well as poverty of purse. Work! work! is the cry of the faithful. We are not saved by works, but it is doubtful whether we can be saved without service.

Missions

Chicago Mission

Our annual Children's Day service was held on the 9th inst., and was in every way a beautiful service in which over forty children took part in the nicely arranged program. The collection and offerings from the missionary barrels amounted to \$6.23. The program was well rendered to a full house. The above was reported for last week's paper but I presume reached the office of publication too late to be inserted.

I wish to thank our Editor for his kindly editorial note in last week's EVANGELIST touching the needs of your missionaries. The mission in Chicago is being conducted on an allowance that leaves but a bare living to the pastor and his family, after the expenses are paid, and when that allowance fails, or comes slow, there is no accumulated profits to fall back on, and very great inconvenience results when there is a delay in sending in contributions. I wish to thank our friends who *constantly* remember us in their prayers and with their money, and who have a good word for us who have been called to positions in the great work of the church, where responsibilities must be assumed and vexations experienced which only they who have occupied such places will ever understand. Pray for us brethren, and forget not, that to be comfortable we must eat and be clothed. To keep the church's reputation and honor above reproach, we must meet all our obligations and pay all our debts. And this will we do, for God has said, "I will never leave thee nor forsake thee." I believe what I have said about the work in Chicago applies as truly to Brother Lyon's work in Washington and all other missions.

Some of us who are now in the mission field never knew what it was to *need* and *not be able to supply* that need until we took up the missionary work of the church we love more than we love our own lives. We are glad not sorry, happy not complaining, and only wish many others of our brethren may see themselves as Jesus sees them. I see a paragraph in the EVANGELIST which reads, "The most disagreeable people we have to deal with are they who assert that their 'friends' ought to know that they are sick, neglected or in want." "The way to get, says Jesus, is to go right up and ask for it." I thank the publisher for the above paragraph. We are not sick nor do we feel neglected; but we do *want*, and we come right out and ask you for it, (contributions) for the work of saving souls.

J. O. TALLEY.

940 W. Van Buren St., Chicago, Ill.

From the National Capital

Do you think that God saves people by sections or fractional parts? Can we be in fellowship with Christ and out of fellowship with him at the same time? "The church is not in full fellowship." Did you ever hear people talk that way? Would not that imply that it is possible for us to be partly lost and partly saved at the same time? I have been thinking of these things quite a good deal of late. It is quite a puzzle to me to know how one can be in fellowship with Christ and out of fellowship with him at the same time, and yet there are thousands of people who take that position. A friend of mine some time ago asked for his church certificate and he was told that it could not be granted because he "wore a mustache and dressed too worldly." He replied, "why do you ask of me what you do not require of others? Why do you allow the church at Philadelphia and many other places to do as they please in these things and then make them a test of fellowship in my case?" The answer was, "Ah, those churches are not in full fellowship and have not been for many years." It strikes me that such a position is not at all in harmony with the theology of I John 1:6, 7. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." The same apostle in the same chapter says: "And truly our fellowship is with the Father, and with his Son Jesus Christ." Saint John draws the line and very distinctly here, it seems to me. We are either walking in the light, or in the darkness; we are either in communion, or out of it. If my brethren at Philadelphia are walking "in the light as he is in the light" then they are in fellowship with me, full fellowship—because I am in fellowship with God, and if they are really and truly refusing to walk "in the light as he is in the light," then they are in darkness and are not

doing the truth, and therefore, are not in fellowship with me at all, for light and darkness can not dwell together, and because if my life is hid with Christ in God, (Col. 3:3) I am dwelling in the light, "even as he is in the light," "and in him is no darkness at all." I John 1:5.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1. Condemnation and darkness go hand in hand. "To be carnally minded is death, but to be spiritually minded is life and peace." Rom. 8:6. Some latter day theologians differ from Paul and would say: "To be carnally minded is to be half dead, or dying." Were everything gospel that to-day goes by that name, naturally we would be led to the conclusion that its chief characteristic is elasticity. The way some people would seem to bend and stretch the gospel in order to make it justify their theological standard, surely one would have to think that at least ninety per cent. of it was India-rubber. Let us call things by their right names, and not presume to make distinctions where God has made none. Read I John 3:20, 21, and see what God says concerning heart condemnation. Let us live so that our hearts do not condemn us and we need not, and will not then be troubled with this gutta-percha gospel that causes sectarian feelings and ambition.

I must not close until I quote Saint John again: "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." I John 5:11, 12. It is either life or death; no neutral ground to occupy. If I believe that you have accepted this gift of God, which is eternal life, shall I refuse to have fellowship with you, because you do not agree with my views on churchianity? If God has accepted you, shall not I? Do we believe that God grants a partial salvation? If we believe that then we may talk of half-way fellowship. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14. To be out of fellowship is to live in sin, to live in sin is to be unholy, and to be unholy is not to see God's face. To be out of fellowship is to live in wilful disobedience. God's people can not knowingly tolerate nor sanction in any way wilful disobedience from any person claiming to be a follower of Christ. They reject wholly what God rejects; they accept wholly what he accepts, and he either accepts or rejects, and if we dwell in him we are content with his rulings in all things.

W. M. LYON.

315 9th St., S. E.

Our General Missionary Cause

I have been officially connected with our general mission work for nearly four years. In the main the work has been promptly and liberally sustained until now. Some have faithfully sustained it from the beginning,